

SALEM ANTI-SLAVERY SOCIETY.

PREAMBLE.

On the formation of any Society which professes to have for its object something affecting the general interests of the community, it is due both to themselves and to their fellow citizens, that those so associating frankly avow that object, the motives which influence them to seek it, and the principles which shall govern them in their efforts for its attainment.

Therefore, We, the undersigned citizens of Salem and Vicinity, declare the following to be the object of our association; the motives by which we are actuated; and the principles of our action.

I. The Object.—Our object is the extinction of Slavery in the Nation of which we are citizens.

II. The Motives.—Our first motive is the unmerited sufferings of more than *Two Millions* of our fellow men, who are held in slavery under the laws of several of the states of this Union.

These sufferings consist in their deprivation of Liberty and its concomitant blessings, as they are enjoyed by the FREE under the Constitution and laws of this Nation; and in the numerous positive evils endured by them under oppressive laws and the government of their masters.

We believe the truths which, in the Declaration of our Independence, are solemnly asserted as 'self-evident,' and desire their practical operation on the minds of all of our fellow-citizens; viz. 'that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that, among these, are LIFE, LIBERTY and the PURSUIT OF HAPPINESS.'

But, in violation of these 'self-evident' and fundamental truths, the slaves are deprived of the protection of LIFE, being subjected to the will of the masters, being denied the right of their oath, and being guarded by no adequate legal provisions.

They are deprived of LIBERTY by the laws of several of the States, not for any crime, but exclusively for the enrichment and luxury of the masters.

They are prevented the PURSUIT OF HAPPINESS by the laws which make them slaves.

They are prohibited intellectual improvement and, without any fault of their own, reduced to and held in the degraded condition of extreme ignorance; and, by this fact, they are shut out from the light of revelation and, consequently, from a knowledge of the great principles of virtue, at the same time that, by the commission of crime, they are exposed to punishments more severe than are inflicted in the same states on white persons guilty of the same offenses.

They are denied the enjoyments of domestic life, being liable at any moment to be separated, husband and wife, parents and children, brothers and sisters, from each other, to enhance the property, or to gratify the passions, or as an unavoidable consequence of the death or bankruptcy of their masters. Their sacred rights, secured to them under the *divisa* law of marriage, are thus cruelly wrested from them by the counteraction of the most unjust human enactments.

They are compelled to labor without reward. It is not to the fact of labor that we object. Industry is every man's duty. But the injustice against which we object is, that the slave receives no adequate reward for his toils. If the comparatively small number of house servants enjoy certain advantages in food and clothing, it cannot be denied that it is not at the expense of the masters, but of their fellow slaves, whose unrewarded toils on the plantation or elsewhere are the source of that wealth which enables the master to foster his favorite house or body servants, and to deck them as a part of the splendid equipage of his own luxury. WOMEN, as well as men, are driven, like cattle, to the field and their toils, beneath the whip.

It is not our purpose to state here all the sufferings of the slaves; that would require volumes.

Our second motive is the *criminality of slavery*. This motive is too comprehensive to admit of detail; but it may be shown in two or three aspects. Slavery is always a 'self-evident' crime on the part of those who establish it, and of those who perpetuate it.

Guilt may attach to those who only connive at it, and do not exert such influence as they possess to prevent or extinguish it; especially, when they are so circumstanted as to reap any portion of its profits. No man can righteously make his fellow man his property, or receive such property from the hands of another, or approve of such practice.

As citizens of the United States, the citizens of the Free States are implicated in the criminality of slavery, so long as they approve it, or connive at it in the nation. **THE CONSTITUTION OF THE UNITED STATES** does not require the existence of Slavery; and the principles of liberty and right on which the Constitution is established, as they are set forth in the *Declaration of Independence*, impotently forbid that any class of the people be so deprived of 'liberty and the pursuit of happiness.'

Slavery is, therefore, an absurd and daring infraction of that Constitution, as interpreted agreeably to those principles, which were declared to be and really are the foundation of our government. These have been declared to the world in such form that it is impossible to amend or alter the *Declaration*, and, consequently, it is the duty of all the citizens to exert their influence to procure the extinction of slavery as early as possible.

Our third motive is the *goal of both masters and slaves*. It is not our desire to persuade the holders of slaves to do aught which will be injurious to themselves. It is never injurious to a man that he do right; and we have facts enough to prove that the interests of the masters will rather be promoted than made to suffer by the immediate, simultaneous emancipation, with a view to their employment as *hired laborers*, of all the slaves in the Union. If, however, there were no such facts on record, there is on record the following guaranty of the Omnipotent Ruler, which, certainly, no better is desirable.

'LOOSE THE BANDS OF WICKEDNESS—UNDO THE HEAVY BURDENS—LET THE OPPRESSED GO FREE—BREAK EVERY Yoke. THEN SHALL THY LIGHT BREAK FORTH AS THE MORNING, AND THY HEALTH SHALL SPRING FORTH SPEEDILY, AND THY RIGHTEOUSNESS SHALL GO BEFORE THEE—THE GLORY OF THE LORD SHALL BE THY REWARD.'

This guaranty is ample in every case involved; but, if it is not to be relied on in this case, it may never be, and the pledge of Jehovah is given in vain, or only to be contemned by those to whom it would be as a 'sun and a shield.'

Then, too, we dare not overlook the fact that the arm of a just God is stretched out for the oppressed and against the oppressor. Every nation, in which slavery has been tolerated, has, sooner or later, suffered by it much beyond any advantage which has accrued from it.

Its existence in the United States at this moment threatens the dissolution of the happy Union which every patriot desires to confirm and perpetuate, and which *nothing else* seems to put in jeopardy.

THE GOSPEL OF THE LORD JESUS CHRIST, that perfect system of justice and benevolence, enjoins that we do to others as we would that they should do to us, and assures us that, if we *know* these things, **HAPPY** are we, if we *do* them.

While, therefore, we set for the extinction of slavery in our *beloved country*, we are sure that we act for the good of the nation at large, and of the *masters* in particular, as well as for the restoration to the 'unalienable' privileges of freemen, of about one sixth part of our entire population, who are generally our fellow citizens by birth, and whose past toils and privations and sufferings, consequent on their enslavement, have *earned* for them a righteous participation in the immunities and advantages which a Beneficent Providence has bestowed on the nation, whose *duty and honor and welfare* require that these evils be removed, and that these blessings be diffused as widely as possible.

III. Principles of Action.—The principles by which we shall govern ourselves are the same as those which have been so well exhibited in the Declaration of sentiments made by the National Anti-Slavery Society, and which are briefly expressed in the following words:

'Our principles forbid the doing of evil that good may come, and lead us to reject, and to extirpate the oppressed to reject, the use of all carnal weapons for their deliverance from bondage—relying solely on those which are spiritual and mighty through God to the pulling down of strong holds.'

We, therefore, solemnly adopt the following

CONSTITUTION.

SECTION I.—Art. 1. This Society shall be called, THE ANTI-SLAVERY SOCIETY OF SALEM AND VICINITY.

Art. 2. Any person, declaring the sentiments of the Preamble to be his own and signing this Constitution, shall be a member of this Society, so long as he shall co-operate with the Society for the attainment of its object.

Art. 3. The Society shall hold a meeting annually on the fourth Monday in January, for the choice of officers and other business.

Art. 4. The Board shall meet quarterly on the fourth Monday in January, April, July and October, and oftener, if they shall deem it necessary.

Art. 5. Five members of the Board shall constitute a quorum for doing business; a less number may adjourn.

Art. 6. The Board of Managers shall have power to fill any vacancies which may occur by the resignation, removal to a distance, or death of any of its members.

Art. 7. The Board shall appoint the place of their own meetings and those of the Society, and shall make the necessary provisions and arrangements.

SECTION III.—Art. 1. No moneys shall be collected by a tax on the members, except for defraying the necessary expenses of the Society; but each member shall be at liberty to subscribe or contribute to its funds to measure as he shall judge to be his duty.

Art. 2. All funds belonging to the Society shall be expended under the direction of the Board.

Art. 3. The funds of the Society may be expended for defraying the necessary expenses, incurred for the interests and accommodation of the Society, or for the accommodation of the Board; and in the purchase, printing or distribution of such works on the subject of Slavery as the Board shall judge to be adapted to the promotion of the cause of emancipation.

Art. 4. An Auditor of the Treasury shall be chosen by the Society at the annual meeting, who shall inspect the accounts of the Treasurer previous to the next annual meeting and make report to the Society.

SECTION IV. Any article in this Constitution may be altered, or expunged, or a new article may be added, by a vote of two thirds of the members present at any regular meeting of the Society.

The society, then consisting of eighty members, was organized on the evening of the 27th January, by the choice of the following gentlemen to fill the several offices the ensuing year:

Rev. Cyrus P. Grosvenor, of Salem, *President*. Dea. William B. Dodge, of Salem, *1st Vice President*.

Doct. Ingalls Kittredge, of Beverly, *2d Vice President*.

Col. Jesse Putnam, of Danvers, *3d Vice President*.

Capt. Benj. Porter, of Marblehead, *4th Vice President*.

Rev. George B. Cheever, of Salem, *Treasurer*.

Mr. Rufus Putnam, of Salem, *Recording Secy.*

Mr. Thomas Holroyd, of Salem, *Counselors*.

Mr. E. B. Dearborn, of Melrose, *Counselors*.

Mr. Nath. Putnam, of Salem, *Counselors*.

Dea. Richard M. Chipman, *Counselors*.

Mr. William Treadwell, *Counselors*.

Mr. Robert Cogswell, of Salem, *Counselors*.

Mr. Benjamin H. Ives, *Auditor*.

At an adjourned meeting of the Society, held in the second Baptist Meeting-house, on the evening of the 6th inst., the following resolutions were discussed and unanimously adopted, after prayer had been offered by the Rev. Mr. MILLER, of Wenham.

On motion of Mr. ROBERT COGSWELL, of Salem, seconded by Rev. CHARLES M. MILLER, of Wenham, and Capt. BENJ. PORTER, of Marblehead,

Resolved. That the principles which generally prevail among the citizens of such of the United States as are called *Free States* on the subject of AMERICAN SLAVERY, is not only a sufficient apology for the formation of Anti-Slavery Societies in such States, but is also a powerful argument for the underlying and spirited exertions of these Societies, to arouse the public mind to this great subject, and to collect and diffuse such information as will cause the citizens to perceive and feel their responsibility.

On motion of Dea. WILLIAM B. DODGE, of Salem.

Resolved. That the slaves existing in this country is a great *National Sin* and that it is the duty of Christians, philanthropists and patriots, to exert their influence for its immediate abolition.

On motion of Mr. THOMAS SPENCER, of Salem.

Resolved. That if respect and gratitude are due to

ancient Greece and Rome on account of their contributions to the literature of the world, the claims of ancient Egypt are greater—inasmuch as she was the earliest improver of science and literature and the arts—Greece and Rome and the whole civilized world being indebted to Egypt.

On motion of Mr. BENJAMIN H. IVES, seconded by Mr. RUFUS PUTNAM, of Salem.

Resolved. That the *immediate, simultaneous, and complete emancipation*, as used in our Constitution, we mean that all the citizens of the slaveholding States ought immediately to make preparation for the liberation of all their slaves; and, as early as such preparation can be made, to give freedom to all.

After the adoption of the above resolutions, prayer was offered, and the meeting was adjourned to Mon-

day, the 24th inst. at 7 o'clock, P. M. when an Address is expected from the President of the Society, who has been appointed to that duty. Notice of the place of meeting will be given in future papers.

At the above meeting it appeared that more than 150 gentlemen had become members of the Society.

RUFUS ADAMS, *Rec Secy.*

SALEM, Feb. 8, 1834.

PAWTUCKET ANTI-SLAVERY SOCIETY.

At a meeting of the citizens of Pawtucket friendly to the formation of an Anti-Slavery Society, held at the Baptist Vestry, on Friday the 10th of Jan. 1834, JOSEPH HEALY, was appointed Chairman and JOSEPH WISCONSIN, Secretary. A Preamble and Constitution were adopted; the principal article of the Constitution is as follows—

ARTICLE I. The objects of the Society shall be to endeavor by all means sanctioned by law, humanity, and religion, to effect the immediate Abolition of Slavery in the U. S.—to improve the character of the free people of color—to inform and correct public opinion in relation to their situation and right—and to obtain for them equal, civil and religious privileges with the white inhabitants of the land. This Article shall never be amended.

A committee was appointed to obtain signatures to the Constitution and nominate officers for the Society. The meeting after being addressed by the Rev. Mr. Blain, was adjourned to the last Monday in January.

At the adjourned meeting the following gentlemen were elected officers of the Society:

President—John Blain.

Vice President—Samuel Foster.

Treasurer—Joseph Healy.

Recording Secretary—Ray Potter.

Corresponding Secretary—Joseph Wisconsen.

Counselors—N. H. Ingraham, Edward Mason, Joseph Wood, Joseph Arnold, Jonathan Cole, George W. Walker, Isaac Collyer, Wm. P. Henry and Wm. Adams.

[From the Christian Watchman.]

VIEW OF SLAVERY.—NO. 3.

I have taken it as granted, in my former communications, that it is the purpose of the Colonization Society to transport as soon as possible, (i. e. in 25 years, a period long enough in all reason for slavery to continue in this country, where 'all men' are declared to be 'born free and equal') the entire colored population.

We are to have on the western coast of Africa, at the end of that short time, a mighty nation of about four millions of people, organized under good constitution and laws adapted to their condition, with all necessary officers to legislate, judge and execute, with literary institutions suitably endowed and officered (the expense of this item I have not provided for) and with suitable religious and moral teachers and meeting-houses to teach in. This last item of expense I have not yet regarded. But we are to see the mighty nation there in 25 years, transported at an expense of 350 millions of dollars.

I cannot overlook the natural inquiry,—how many dollars shall we have left in our national treasury?—but I dare not venture any answer to this inquiry.

Perhaps, however, the work is to be done on a more economical plan than I have supposed; for I perceive that a project is about to be set on foot to petition Congress to appropriate 100 thousand dollars, instead of 14 millions annually. I do not learn, however, that the 100 thousand is to be an annual appropriation. If not, and this is all that is to be asked for of the national government during the 25 years, instead of 350 millions, it will be a cheap work indeed; for there is to my mind an essential difference between 100 thousand dollars and 350 millions. There is, however, something coming from Virginia, perhaps; and New-York has resolved to raise 20 thousand dollars.

But I hear nothing about the millions of the world.

When, instead of 20 thousand, New-York shall raise her quota of the 350 millions, i. e. one sixth part, about 60 millions, in 25 years, or more than two millions in each year, we may indulge some hope; though it will be necessary to have the same done by Pennsylvania, and Massachusetts, and half as much by each of six other States, before I can be very sanguine.

Then those items of expense to be incurred for the establishment and support of the necessary literary institutions, and the general and state governments, &c. &c. demand an early attention. These expenses cannot be borne by the colonists, for they will be too poor to supply their slaves with food, clothing, and shelter, and will be compelled to sell their slaves to the slaveholders.

Then, too, there is the expense of the slaves themselves, which will be a heavy burden on the slaves, and will be a heavy burden on the slaves.

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require, to be awakened to the enormities of the heaven-daring system, by a naked exposure of fact. It is very easy to decant on the one side upon the horrors of Slavery, and on the other upon the humanity of the slaveholder. But let the public have FACTS, and they will soon build the proper superstructure upon them. I hope similar exposures will constantly take place, until this wicked system, with all its accompanying enormities, from the Republic, we do not see Southern papers—few of us have travelled out of New-England, and the public generally are in a state of profound ignorance upon the subject. To show your readers in what light the Christian slaveholder views slavery, I extract the following advertisement, I cut yesterday from a Southern religious paper:

“For sale, a likely girl, 16 years old, who is a good seamstress and chambermaid.”

In another paper:

“For sale, a young mulatto girl, very young, 15 years of age, and will be sold low, \$10 a clock, will be sold in front of my office, 80 likely Negroes, consisting of men, women, boys, girls, and women and children. The above Negroes are all under good character, and sold for no fault.”

B. C. BACON, *Secretary.*
Boston, Feb. 22, 1834.

BOSTON.

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W. L. G.

THE KNEELING SLAVE.

In order to keep my sympathies from flagging, and to nourish my detestation of slavery by a tangible imperfect representation of it, I have placed on my mantel-piece the figure of a slave (made of plaster) kneeling in a suppliant posture, and chained by the ankles and wrists. It was presented to me in London by an esteemed friend, and has elicited the following

SONNET.

My heart is sad as I contemplate thee,
Thou fettered victim of despotic sway;
Driven like a senseless brute from day to day,
With hands together clasped imploring,
And face upturned to heaven, (heaven shall repay!)

For liberty and justice thou dost pray,
Pitiful accents and on bended knee,
That exclamation, ‘Am I not a man?’

A BROTHER? thrills my soul. I answer—YES! Though placed beneath a universal ban,
That thou art both, as shall last confess:

To rescue thee incessantly I’ll plan,
And toil and plead thy injuries to redress.

Boston, Feb. 20, 1834.

W. L. G.

“What exclamation have you put into the mouth of the African captive, kneeling in his chains with his face turned imploringly heavenward? It is this—the most touching, the most irresistible: ‘AM I NOT A MAN AND A BROTHER?’ Yes! though black as mucky night—shorn on a distant shore—though degraded, miserable and enslaved—though ranked among the beasts of the field—still, ‘A MAN AND A BROTHER?’ (Cheers.) Noblest sentiment! Humanity! ever, in all ages, has been born of pity, personal sympathy, the love of that which is appeal made by him shall be swiftly borne by the winds of heaven over the whole earth, and stir up the humane, the brave, the honorable, the good, for his rescue; for the strife of freedom is no longer local, but blows are now struck for the redemption of the world!” *Speech in Exeter Hall, London.*

TRIAL OF THE EDITOR.

In consequence of the numerous misrepresentations of the agents of the American Colonization Society, I have been induced to republish, in the form of a pamphlet, a brief sketch of my trial at Baltimore, in 1829, for an alleged libel upon Mr. Francis Todd of Newburyport; copies of which are now for sale at this office. The following is the

PREFACE.

In the autumn of 1829, I associated myself with BENJAMIN LUNDY, to assist in the management of the *Genius of Universal Emancipation*, periodical then printed in Baltimore, which he had conducted for a period of ten years in the midst of slavery, with a fearlessness, fidelity and zeal, that ever place that remarkable man in the first rank of the benefactors of mankind.

During the time of our connection, (about six months,) the editorial responsibility principally rested upon myself, in consequence of the absence of Mr. Lundy. At that period, my vision as to the inexcusableness of slavery was clear, though otherwise as to the real character and tendency of the American Colonization Society. Since I have been frequently branded as a madman and incendiary, and my language has been deemed harsh and violent; but if any person will turn to a file of the Genius of Universal Emancipation, he will discover that I was not less denunciatory and fanatical in 1829, than I am in 1834. But the moral sense of the nation was then so torpid, that my most impassioned appeals and vehement rebukes excited little attention, and there was not sufficient interest in the subject of slavery among the people, to warrant the continuance of the weekly publication of the paper, after an experiment of six months. This fact is worthy of note, at the present inflammable state of the public mind. I can now rationally account for it. It was not until I began to expose the abominations of the American Colonization Society, that my life was sought, my character vilified, and my efforts denounced as incendiary. That Society has been the grand instigator of all the violent acts of the southern slaveholders and of the populace in our principal cities, against those who dare to proclaim the truth of God with all fidelity, and who urge the duty of immediately breaking every yoke and letting every captive go free.

The following brief sketch of my trial for an alleged libel on Mr. FRANCIS TODD of Newburyport, was written and published during the time of my incarceration in Baltimore Jail. It is now republished, at the request of many of my friends, and in order to rebut the defamatory of my enemies.

While I was held in ‘durance vile,’ for assembling a most cruel traffic in human flesh, my spirit was sustained, not only by a conscience void of offence, but by the sympathy and regard of wise and good men in all parts of the country. Up to that period, no single incident, connected with the subject of slavery, had ever excited so much attention, or elicited such a spontaneous burst of general indignation. As the news of my imprisonment became extensively known, and the merits of the case understood, not a mail rolled into the city but it brought me consolatory letters from individuals hitherto unknown to me, and periodicals of all kinds, from every section of the Union, (not even excepting the south,) all uniting to give me a triumphant acquittal—all severely reprehending the conduct of Mr. Todd—and all regarding my trial as a mockery of justice. Indeed, I was in danger of being lifted up beyond measure, even in prison, by excessive pugnacity and extraordinary sympathy.

Various propositions were made to extricate me from my situation; but I was at length set at liberty by the generosity of the Herald.

CONVERSATION ON SLAVERY.

J. How many slaves have you upon your plantation?

B. About 65.

J. If you call these 65 around you, (no white being present,) and shoot one through the head—cut the fire—there is any law by which you could be punished?

B. No.

J. Suppose one slave becomes ardently attached to another, and desires to marry her—do your laws permit them?

B. Oh, certainly, my dear Sir; and you can’t imagine beings happier. [Here B. described a wedding on his plantation.]

J. Very well—but do the laws recognize the marriage of colored people any more than that of cattle?

B. The laws are silent on this subject.

J. Suppose the issue of the happy marriage to be a boy and a girl, and the ties of parental and filial love to exist as strongly as in ordinary cases, and at a suitable age you tear them from each other, and sell the boy into a state of cruel servitude, in Georgia, and the girl to Cuba, into a state of hopeless pollution, can you be punished for this?

B. No.

J. Can the laws punish you for any cruelty committed upon your slaves?

B. No, except by white testimony; but it is for our interest to preserve them and—

J. So it is for my interest to preserve my cow and horse; and now I wish to ask on question, which nothing but our friendship would excuse—Is the state of public morals

as good in slaveholding as in non-slaveholding States?

B. No—and this is my sole objection to the system; but—

J. Stay, my friend. These things being so, how can you support a system, which places such vast power to do evil in hands, in a majority of cases, confessedly unfit for it?

The preceding is an extract from a conversation between the writer and a Louisiana planter, who was his guest; and the latter was desired, after a long conversation on the subject, to answer the preceding questions without comment. He did so, and this was the result.

CIVIS.

BOSTON.

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BOSTON.

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NEW-ENGLAND ANTI-SLAVERY SOCIETY.

The adjourned meeting for the choice of Officers, and revision of the Constitution, will be held at FRANKLIN HALL, No. 16, Franklin-Street, on *Monday Evening* next, Feb. 24, at 7 o'clock. A punctual attendance of the members is requested. Those persons who wish to become members of the Society are also invited to attend.

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